

at liberty to make use of any reasonable means to influence men for good. We should use our best means and influence to put honest and successful business methods into all the different branches of church work. Though sometimes difficulties may come up that throw dark shadows over our work, yet if there is sufficient grace in the human heart and a hearty co-operation of all the members these difficulties will vanish.

RELATIONSHIP TO JESUS.—FRIENDSHIP OF JESUS.

J. M. BOWMAN.

"Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."—Mat. 12:50.

"Ye are my friends if ye do whatsoever I command you"—John 15:14.

Jesus, in these texts, gathers from the natural ties that bind and hold us to each other, the means of impressing upon us the relations that bind his obedient followers to him and him to them.

We however lose the force of his teaching and hence miss the place and benefit that is for us, in Jesus, by supposing that Christ held family relationship and the ties of friendship to be of little consequence. It is only natural for us to do this though; for to suppose that Jesus held in mind the full obligations that these relations bind upon us and the full benefits that we can rightly expect from them, gives to his words a far deeper meaning than otherwise, and they might thus have greater power to drive us from the low slothful grounds that we are content to rest in. Many too, would have to forsake shameful sin that they are not fully ready to give up yet.

It is so easy to look at the words of the Son of God through our ownself. In fact it is very hard not to do it. If we have not attained to the full broad meaning, we straightway begin to reason down and out his teaching until there is not, to us at least, such a glaring and disparaging difference between his word and our life.

But we must bear in mind that Jesus did not hold the family ties in light esteem. His life and teachings give them a fuller, more earnest, and richer meaning than they could have had to us without him. "He was subject to his parents" as long as they rightfully had authority over him. He made provision that his mother should be cared for after his death.

Those who do the Father's will may expect to enjoy these liberties and blessings to the full. "If ye abide in me and my word, abide in you, ye shall ask what ye will and it shall be done unto you."—

John 15:7. In this he sets himself to be subject to his followers, to do what they will. He actually does this too to a far greater degree than we have come to realize. He does not forget to make provision for us either. He says "The Father knoweth your needs."—Mat. 6:32. We may be sure too that he does not forget them nor fail to supply in accord with the promise of Jesus, in this same section of his word, from Paul's experience and full free assurance given in Phil. 4:19. "My God will supply all your needs, according to his riches in glory, by Christ Jesus."

We can be sure too that the other relations are just as full and free in their meaning.

But the place of friends seems to have more of a fascination for us in that it has in it such freedom and liberty. The family ties are in a manner thrust upon us without our choosing. Friendship is a matter of our own selection. Jesus chooses the obedient one to the full place of friends with him. On his side the tie is so strong that he willingly lays down his life for those to whom he thus binds himself. One might be expected to make such a sacrifice for his wife, or mother, or sister, or even his brother, but to freely give one's life for the safety of another when there is nothing to bind to such an offering, no obligation, no ought to do it, nothing. Just the willing giving of self for another could grow out of nothing but pure unselfish love and devotion.

Jesus really takes us into such large, free friendship as that. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you."—John 15:13, 14. "Henceforth I call you not servants . . . but I have called you friends; for all things that I have heard from my Father I have made known unto you."—John 15:15.

O what surprising liberty and power and comfort is hid away in this for us. Such a friend is always pleased to know all of our plans and hopes and ambitions; our disappointments, difficulties and needs, and will freely to the full extent of his ability, enter into our own thoughts and give help and encouragement and advice. He would be grieved too if we should go to some one else and say nothing to him about it. Such neglect and disregard would be the death-blow to the friendship.

He has not only said that we could be his friends but clearly led us to feel that he is our friend. Yes the friendship of Jesus who is heir of all things is ours. How many of us would be pleased and assured if we could count as our friend in

the fullest, freest sense, some one of great influence and authority, or one or two millionaires. But here is the friendship of him who has all authority and to whom all things belong. Why not enter in fully to the honor, pleasure, freedom, assurance, and power that this warrants to us. O no, these good things were not all used up in the past ages. Many say it was all so when Jesus was upon earth. It is all so now brother. Jesus *was* dead, but now "He *is* alive forevermore." O that we might have a clearer vision of him. But let not the slothful ease-loving, careless, self-willed, or sinning church member think that this friendship is his. It is for "These which hear the word of God and do it."—Luke 8:21.

Glenford, O.

A BRAVE YOUNG DOCTOR.

I am asked to record the bravest thing done within my immediate knowledge in the civil war. On mature reflection, passing by some hairbreadth escapes, I should award the palm to something done by a young assistant-surgeon of mine, not quite twenty-one years old, Dr. Thomas T. Miner, then of Hartford, Conn. It was at an exceedingly convivial supper-party of officers, at Beaufort, S. C., to which a few of my younger subalterns had been invited. I saw them go with some regret, since whisky was rarely used in my regiment, and I had reason to think that it would circulate pretty freely at this entertainment. About Dr. Miner I had no solicitude, for he never drank it.

They sat late, and the fun grew fast and furious. Some of the guests tried to get away, but could not; and those who attempted it were required to furnish in each case a song, a story, or a toast. Miner was called upon for his share, and there was a little hush as he rose up. He had a singularly pure and boyish face, and his manliness of character was known to all. He said:

"Gentlemen, I cannot give you a song or a story, but I will offer a toast, which I will drink in water, and you shall drink as you please. That toast is, 'Our Mothers.'"

Of course an atom of priggishness or self-consciousness would have spoiled the whole suggestion. No such quality was visible. The shot told; the party quieted down from that moment and soon broke up. The next morning no less than three officers from different regiments rode out to my camp, all men older than Dr. Miner and of higher rank, to thank him for the simplicity and courage of his rebuke.

It cost more courage to do what he did than to ride up to the cannon's mouth.—Col. T. W. Higginson.